2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

There was considerable variability in the status of household groups. Those groups possessing important tribal bundles and participating frequently in the ceremonies occupied high status in the village and endeavored to preserve their eminence by selective marriage of their children. The importance of the lodge group was also expressed by offerings placed on poles erected before the lodge. These offerings were distinctive and proclaimed the existing status of the household bundle. One's loyalty remained with the lodge group one was born into, while subsequent marriages united groups of households.

A lodge group could leave one village and join another at will. Usually a number of related households moved at one time, but there are numerous references to groups transferring from one village to another. Informants thought that the three Mandan groups or bands were endogamous. When a group left one village, it endeavored to affiliate with its own band in one of the villages. Mandan informants had been told of at least four reasons why a household group would change villages. When a certain cermony had been allowed to die out or become inactive, a household having rights in that ceremony could enhance its social status by moving out of a village in which there were a number having rights in the ceremony, to take up residence in another where there were few having those particular ceremonial rights. Other household groups moved into another village over the recognition of chiefs. When a small group was dissatisfied with the leadership of the village, rather than have trouble, they moved into another village. Scattercorn remembered that there was often dissatisfaction among the women over the selection of a village site. She recalled that one of their villages was so sandy that the caches caved in, and some of the women wanted to move to another site. When the leaders refused, they were invited to affiliate with another village, which they did. The Missouri River frequently changed its course and sometimes cut through the gardens, destroying the garden sites belonging to some households. When no potential corn ground was available near at hand, household groups were obliged to move to a village with an abundance of suitable corn ground in preference to walking great distances to their gardens.

The protohistoric Mandan sites of the Heart River region have ruins of one hundred and twenty-five to one hundred and

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

The clan was the medium for the transfer of property when a family died out without leaving descendants. When an individual died, leaving no relatives, the clan took possession of the property. The lodge was occupied by females of the same clan or could be sold to women of a different clan. It was the duty of the clan to assist a female member in repairing or building her lodge and to put up property for one of its number who was inviting the opposite moiety to assist in building a new lodge. The clan owned certain names which belonged within the clan and were not sold outside the clan.

The clans extended through all the villages of the tribe and were in part equated with Hidatsa clans. Both tribes had a Prairie Chicken clan; the Mandan WaxikEna was the equivalent of the Hidatsa Maxoxati; the Tamisik was the equivalent of the Hidatsa Metsiroka. The Hidatsa also had a few people of the Speckled Eagle clan who were said to be of Mandan origin.[4]

It was the duty of the clan to revenge the killing of one of its members. In the event of the murder of one of its number, the murderer would attempt to escape to the Crow, since the Hidatsa would not protect a murderer from the Mandan villages for fear of war between the two tribes.

The clan assisted at the death of a son. They prepared the body for the scaffold and sent the spirit away. It was also the duty of the father's clan to bring the skull of one dying away from the village back for disposal. Feasts were given to the members of the father's clan, and help was asked of individual members by those contemplating war expeditions. Men of the father's clan inserted the thongs for a faster. The permanent

4. The Hidatsa give a different account of the origin of this clan. Mrs. Bears Arm, a member of the clan, stated that there was a Mandan woman of the Prairie Chicken clan who was childless. She was a hard worker and had large gardens. One morning when she went to her gardens she noticed that someone had been hoeing the corn. She inquired in the village if someone had been working in her garden and could find none who had been working there. She went out before daylight to see who it was. Several whitetail deer were working in the garden. They ran away when they saw the woman. As they disappeared, she heard one say, "I left my baby there." The baby was a speckled eagle. She took the baby home to rear as her own and wanted the child to belong to the Prairie Chicken clan, but the others would not agree to it, since the child came of a different source. The child grew up and had children who were known as speckled eagles. While living below the Knife River, men of the Awaxawi village married a few girls of that clan and brought them to their own village to live. The group is treated as a lineage of the Hidatsa Prairie Chicken clan.

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others' directions. As the leader of his first war expedition, he was expected to name others with a distinguished war record to serve with him as co-leaders. They would share his rewards and assume their share of the responsibilities. His word was authority in all matters relating to his war expeditions, and, whereas in the past he had accepted the decisions of his leader in disputes appertaining to rewards for striking the enemy or capturing and dividing the spoils, he demanded similar obedience from his group.

The Mandan had a highly formalized method of recording war honors, and it was the duty of the war leader to verify their authenticity. He would relate the exploits of his men during social occasions and ceremonies. Those holding war honors were entitled to express them by means of particular decorations. Of these decorations, the Mandan claim that the practice of wearing eagle feathers was of recent origin and was borrowed from the Sioux.

The highest honor was accorded to a man who went out alone and found an enemy whom he killed and scalped. He was authorized to paint one legging black and the other either yellow or white and to paint each half of his shirt in the same manner. He was also permitted to wear a coyote tail at each ankle signifying that he saw an enemy first and afterward "struck" him. He could also wear one eagle feather in his hair and was the recipient of much honor during the scalp dances as long as he lived. The most common motive for going out alone was to revenge a relative, particularly a sibling, when the slayer was known. In such cases, announcement was made in advance that he was leaving on a particular day to find his relative's slayer. Catlin records such an expedition by Four Bears, who went into the Arikara villages near the Grand River at night to avenge the death of his brother.[2] The old Mandan still related this incident in 1930, when the information for this report was collected. The only instance of one man going far from the village and killing one or more persons remembered as occurring during the lifetime of my informants was for revenge. A distinguished war leader's wife ran away with another dis-

2. George Catlin, *The Manners, Customs, and Condition of the North American Indians* (London, 1841), pp. 239–40.

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tinguished man between whom there had been considerable rivalry, and he was very angry because he had pledged to give certain ceremonies and needed his wife's help to prepare the robes and food. He knew that his rival's relatives were laughing about it, for the wife's people were said to be selfish and wanted their daughter to marry a more distinguished man. If he took his wife back, he would lose face and would be laughed at during the dances when the men related their deeds of bravery. On the other hand, he could not go through the ceremony without a wife's assistance. He could have called her back to his lodge to have her painted and dressed beautifully and returned to her new husband on the best horse he could find. This would have been considered an honorable act. Instead he disappeared during the night when none would see him leaving and walked toward the Mouse River to get horses and scalps to be used in shaming his rival.

He left in the middle of the winter during the coldest part of the year and suffered a great deal from the cold while crossing the divide which separates the Missouri and Mouse rivers. Looking down from the high hills into the valley, he found a camp of Assiniboine and observed that the lodges were not closely assembled, since war parties rarely went out during the coldest part of the winter. He singled out an isolated lodge having only two occupants, a young man and his wife, and observed where their horses were taken for the night. After dark he went into the camp and selected a horse to ride back to his winter village and hid it in a suitable spot where he could reach it quickly when it was needed. When the camp was quiet, he went into the lodge, killing and scalping the young man. He did not kill the woman out of respect to his own motherless children, which fact he intended to mention when insulting his own wife after he returned.

Taking the scalp as proof of his success and riding the horse, he reached his home in two days. He rested one day during which time preparations were made for the Scalp Dance. On the second day he sent for his wife, who was obliged to come. He washed her face, dressed her in the best clothing he could find, and placed her on the horse. She cried from shame. During the Scalp Dance she was sent on horseback from the lodge to

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return to her new husband's lodge. A family having two eligible daughters invited him in to marry them. He then had help to perform the ceremonies he had pledged. Having killed an enemy when out alone far from home, he became a man of unusual distinction and was respected in council.

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When several went out and found one enemy who was killed far from home, the first to strike him painted one side of his shirt and legging black and wore one coyote tail; the second painted the shirt and leggings in the same manner and wore the coyote tail but added a red stripe to the eagle feather. The third and fourth painted only the legging black, the third one painting two stripes on the eagle feather, and the fourth painting three stripes.

There were also distinctive markings to indicate those who had struck a single enemy on different expeditions. A person striking a lone enemy could paint or decorate two X's on the legging, one above the knee and the other below the knee, or he could put them on the sleeve of the shirt. For the second enemy found alone and struck, he added two X's to either the other legging or the shirt. Crosses on both sleeves of the shirt and both leggings indicated that he had struck a lone enemy on four different war expeditions when far from the village. The Mandan interpreted "far from the village" as meaning beyond the usual hunting territory.

A coyote tail worn on the ankle signified that the wearer had struck one enemy far from home; two coyote tails signified that he had struck an enemy on two occasions or had killed and struck one enemy when out alone and far from home. When feathers of the crow or raven were attached to the coyote tail, it signified that he was also first to see the enemy.

The leader or Old Wolf was entitled to carry a scalp stick to which was attached a portion of a scalp for each scalp taken while serving as leader. He was also authorized to wear scalps on his shirt; for the first scalp, he would wear one piece on one sleeve; for the second scalp he would wear pieces on both sleeves. He wore a piece of scalp on each sleeve of the shirt and each leg of the leggings for four enemies killed on four different expeditions. He did not, however, wear feathers in his hair, paint his leggings, or wear the coyote tails unless he struck an enemy while serving as leader.

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

592 768 421 only her clothing and children. Even the bedding belonged with the lodge and could not be taken whether she had assisted in tanning and preparing them or not. Responsibility for the children's care rested with her sisters and the female members of her clan.

586 837 578 431 583 Divorce was easy and common. The elopement of a married woman having children with a married man also having children was the cause of much trouble, since it involved so many people. Learning that their brother had eloped with another man's wife, the brothers and sisters would take horses and other property to the injured man to prevent him from causing them injury, since they were accountable for a sibling's conduct. Learning that his wife had run away with another man, he was entitled to retaliate against the man's brothers and sisters and would start killing their horses. My Mandan informants enjoyed relating instances when the brothers and sisters, learning that a brother had eloped with another man's wife, had reached the lodge before the wife was missed. They would come to his lodge in a group leading the horses. Seeing the people with horses, he would hurry into his lodge or go through the village calling for his wife. People considered it very humorous to surprise a man in that way, and it was the subject of gossip for quite a while. He was expected to accept the horses and forget his wife. The elopers usually visited the Crow Indians until the husband was reconciled to his loss. When a prominent man lost his wife, he would usually organize a war party or go out alone against the enemy. He could disregard his former wife, and those most concerned with public opinion usually did. However, a man of position usually called her into his lodge when she returned from her elopement, painted and dressed her, mounted her on a good horse, and took her back to her new husband. Those who cried because a wife eloped or who attempted to take her back or agreed to let her return if she requested it were considered weaklings and not worthy of respect. Bear on the Water, a Mandan, stole the young Arikara wife of Four Bears, the principal war chief of the Hidatsa. While they were away, Four Bears made so many threats that the Mandan were obliged to leave the village for fear of war. He refused to accept horses or to smoke the pipe with Bear on

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

the Water's relatives. He demanded that his younger wife be returned on the grounds that she had a small child who was ill. The people all knew that this one was his favorite wife and that there were enough other wives and females in the lodge to care for the child. The Mandan were quite angry at Four Bears for his actions, which they did not consider worthy of a chief. A year before, Poor Wolf, the second chief of the Hidatsa, stole the wife of Flying Eagle, a Mandan, and the latter man had said, "Let him have her" and thought nothing more of it. Mandan informants were in general agreement that the Hidatsa more commonly demanded that the wife be returned.

Even when the husband accepted his wife's elopement with good grace, the couple usually encountered plenty of trouble when they returned to the village. A woman would frequently permit her husband to bring his stolen wife into the lodge when the women were close relatives of the same clan. In a few instances, the stolen wife was a younger sister of the first wife and had not been getting along well with her husband. The family had actually conspired with the man to get her back and were prepared to make payment as soon as the elopement occurred. When the elopement did not have the approval of a man's wife and her brothers, there were usually complications. She would be driven out of the first wife's lodge, and the husband was obliged to live between two lodges. The women would be jealous and carry knives, watching for an opportunity to slash each other's faces and clothing. If the first wife had many brothers, she was likely to be pretty saucy, particularly if the other woman had none. On the other hand, when the first wife had no brother while the second one had several, she would be inclined to accept the situation and get along as best she could until she had an opportunity of separating from her husband and getting another.

Marrying a brother's widow was considered the honorable way of providing for his children, in which case the man lived between two lodges. A woman having several brothers rarely married her deceased husband's brother, as it frequently meant sharing a husband with women of a different clan and household. In the event of separation or death the children were pro-

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

mother-in-law never speaks to her son-in-law; but if he comes home, and brings her the scalp of a slain enemy, and his gun, she is at liberty, from that moment, to converse with him. This custom is found among the Manitaries, who have, doubtless, borrowed it from the Mandans, but not among the Crows and Arikkaras. Among the Chippeways, and the Algonquins in general, the name must not be changed; and persons with the same name must not marry, but consider each other as brothers and sisters. Among all the North American Indian nations there are men dressed and treated like women, called, by the Canadians, Bardaches, of whom Mc Kenzie, Tanner, Langsdorff, and others, have spoken; but there was only one such among the Mandans, and two or three among the Manitaries.

Volney, and some other writers, have spoken rather too unfavourably of the moral character of the aborigines of North America, and their domestic habits. According to them, distrust and hostile feeling prevail among them, for which reason they never leave their huts unarmed; but I can bear witness that they are frequently seen in their villages, as well as in the environs, without arms, and that it is only at greater distances, and when they appear in state, that they carry their weapons in their hands. I have never observed any disputes among them, but, on the contrary, much more unity and tranquillity than in civilized Europe. It has often been asserted that the Indians are inferior in intellectual capacity to the Whites; but this has been now sufficiently refuted; and Harlan is not wrong in saying that, among the races of men, of which Blumenbach reckons five, the American should be ranked immediately after the Caucasian. If man, in all his varieties, has not received from the Creator equally perfect faculties, I am, at least, convinced that, in this respect, the Americans are not inferior to the Whites. Many of the Mandans manifest a great thirst for knowledge, and much desire to hear something of objects of a higher order; and if they were not so much attached to the prejudices inherited from their ancestors, many of them might be very easily instructed. The bad examples which they so often observe in the white men, who roam about their country in quest of gain, are not calculated to inspire them with much respect for our race, or to improve their morality. And if they have not been found inclined to the Christian religion, this is, certainly, in some measure, the consequence of the bad conduct of the Whites, who call themselves Christians, and are often worse, and more immoral, than the most uncivilized of the Indians. Many American and foreign works have taken notice of the striking good sense and wit, the correct judgment of the Indians, in all the occurrences of daily life, and it would be mere repetition here to quote examples. One is often at a loss to answer their questions, founded on correct and natural judgment. The inactive mode of life natural to the Indians, which disdains all laborious exertion, is a great obstacle to their adopting a different system. But they are not deficient in talent for drawing, music, &c., and this is quite manifest at first sight. Several Mandans not only took much pleasure in drawing, but had a decided talent for it. The hieroglyphics are well known, which the Indians employ

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

Or, on the contrary: "The chain begins to rust," &c. &c. Though these people often manifest great energy of character, many have committed suicide on account of disappointments in love, or of wounded honour, of which Dr. Morse relates a remarkable instance, where an Indian killed himself because he was reproached with cowardice, after his mother had suffered death for him. Many travellers speak of the extraordinary memory of the Indians; several of them relate the entire history of their people in a continuous narrative.

The Mandans and Manitaries are proud, and have a high sense of honour. If a person expresses a wish to possess some article belonging to them, he generally receives it as a present, but a present of equal, or greater value, is always looked for in return. They estimate all their effects at a very high rate, ascribing to them an imaginary and far too great value; and a trifling thing is often paid for with one or two horses. Among the articles of great value is the skin of a white buffalo cow. Fifteen florins are paid for a small ermine skin; whereas, a wolf's skin may be purchased for a small quantity of tobacco. One or two horses are frequently given for a feather cap; a horse for 100 or 150 elks' teeth, or for a handful of dentalium shells. The men are much given to indolence, when they cannot pursue their chief avocations, hunting and war. In general, the Mandans and Manitaries are not dangerous, and, though there are many rude and savage men among them, they are, on the whole, well-disposed towards the Whites: the former, especially, manifest this, and have many good and trustworthy men among them. Some of them are addicted to thieving, especially the women and children; and it is said, that many of the Manitaries, when they meet the Whites in the prairie, though they do not kill them, as they used to do, generally plunder them.

They have always free access to the forts of the trading companies; and, as at Fort Clarke, there was no separate apartment for the Indians, we were molested by them, during the whole day, in every room; nay, they often took the place of the owners, which, during the severe cold in the winter time, was quite intolerable, as they stood in front of the fire, with their large buffalo robes, and kept the warmth from coming into the apartment. They require to be always regaled, which is generally done, and it was estimated that in one year they smoked 200 lbs. of tobacco at the expense of the Company. A few among them, indeed, manifested a much greater delicacy of feeling than the mass of them, and left the dining-room when the dinner-hour approached; but only a very small proportion possessed this correct sense of propriety, for the others generally came just at our dinner time; it is true they had but little meat in the winter season, and fared but badly. Disputes and quarrels are very rare among them; but duels are frequent; and revenge for blood is still exercised.

Many of them are particularly cleanly in their persons, and bathe daily, both in winter and summer; their hands, however, are often smeared with colours and fat, nay, sometimes the whole body is bedaubed. The women are, in general, less cleanly, particularly their hands,

9:Bruner E-5 (1951-1953) 1956
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dementia praecox. The latter travels all over the United States as a hobo, but always returns to the village. A third marginal male went AWOL from the Army, and was once sentenced to three years in the penitentiary for forgery. Still another individual, although married, has admitted to the paternity of three children by three different off-reservation women, and action has been taken in two of the cases for nonsupport.

The relationships between the seven acculturated families and the thirty-four unacculturated families are characterized by much hostility and a low frequency of social interaction. The acculturated people rarely visit at unacculturated homes, do not participate in the dances or other community activities, and make special efforts to keep their children isolated from the unacculturated children. White "middle class" values are the criteria by which the acculturated Indian appraises his worth and evaluates himself, even though he is not a member of any white social group. Some acculturated individuals actually over-react to those white standards which form the basis for white disapproval of Indian behavior. One man in the village never touches a drop of liquor, is very active in the Christian Church, is up for breakfast every morning by seven, accumulates land and money to the point of being miserly, and will pay every debt before it is due. The acculturated Indians not only reject traditional Indian ways; they often will openly and severely criticize Indian behavior. They have become spokesmen within Lone Hill for those whites who feel that the solution to the Indian "problem" is to destroy the old culture. For the acculturated individual it is inevitable that the Indian people must live in a white world. They see the unacculturated Indians as holding back the course of progress to the detriment of all. The unacculturated majority feel that the acculturated families have taken for themselves what belongs to everyone, have violated the primary Indian values of generosity and emphasis on group welfare, and are "in cahoots" with the Indian Bureau against the best interests of the Indian people. They see the acculturated Indians as traitors and collaborationists.

Acculturated Indians actively seek to increase their interaction with middle class whites, as they need their approval and support. White people tend to accept the acculturated Indian because he behaves in accordance with the middle class ethic and is docile in his relations to whites. Almost without exception, when whites make their infrequent trips to Lone Hill they visit at the homes of a handful of acculturated families. As a consequence, the unacculturated Indians are further isolated from white contact in the village. During the first two weeks that my wife and I lived in Lone Hill, a nearby acculturated family brought us fresh milk, butter, and rolls, offered to drive us around the area, invited us to supper, and was even ready to discuss how we could best obtain rapport with the older Indian people. The acculturated families sought us out, while we had to take the initiative in meeting the unacculturated families.

Many government employees and surrounding whites feel that acculturated Indians are outstanding examples of what any individual Indian could achieve given the requisite ambition. Acculturated Indians have a virtual

10: Neill H-4(no date) 1884 NQ17 Mandan NQ17

OPEN SPACE IN VILLAGE.

But I observe, always, that nearly about the centre of each village is a large open space of about four acres in circumference, round which the huts are built very regularly, and at equal distances from each other, the doors fronting the open space. This circle might consist of thirty huts, and I make no manner of doubt were the first that were erected on the spot. 361

VILLAGE EXPANSION.

Others of their friends joined them afterwards, for various causes and built in the rear and erected their huts as they found it convenient, and as this continues to be the case, there are huts continually demolishing in one village, and others building in another. This often proceeds from misunderstandings they have had with either of the chiefs of the village, or their own neighbors, when finding their situation unpleasant and probably subject to frequent quarrels, they shift their quarters, but always take up their own residence among their own tribe. 361 621 578

The Mandans and Saulteurs are a stationary people, and never abandon their villages further than to go out hunting or on a war party. They are much more given to agriculture than the Big Bellies, and raise an immense quantity of corn, beans, squashes, tobacco, and some flowers. 361 241

A MANDAN HUT.

A Mandan hut is large and spacious, of a circular form. I measured the one I lodged in, and found it ninety feet from the door to the opposite side, forming a circumference on the inside of many paces. The whole space is dug out about one and a half feet below the surface of the earth. In the center is the fire place, which is a square space of about five feet, dug out two feet below the surface. The lower part of the hut is constructed by erecting strong posts about six feet out of the ground, at equal distances, upon these are laid logs of the same size, and reach from post to post, and form the circle. On the outer side are erected pieces of split wood of seven feet in length, in a slanting manner, the one end resting on the ground, the other leaning against the crown log or beam. Upon this beam again, are placed rafters about the size of a man's leg, and from twelve to fifteen feet long, in a slanting position, sufficient to drain off the rain; they are laid so close as to touch. The upper end is supported upon very stout pieces of square timber, which last are also supported by four very thick posts, about five feet circumference, and fifteen feet out of the ground, and fifteen feet asunder, forming nearly a square. Over these pieces of square timber, others again of equal size are laid crossing them at right 342 [354]

142 a dark brown, some few indeed I observed whose hair was almost fair. A Big Belly, in particular, I saw with yellow hair. This circumstance, I believe, could scarcely proceed from any connection with the whites, as it is now more than thirty years since they first saw us, and this man was at least forty years old. Their eyes are jet black, some few are of a dark grey.

LONG HAIR.

302 The men wear their hair long, twisted into small quaittes hanging down to the rump. Some have it of enormous length, trailing upon the ground. They seldom tie it, but allow their numerous small quaittes to flow in a more graceful manner upon their backs; they always daub it with white and red earth. The women wear their hair short, allowing it to grow no longer than to be of sufficient length to cover the ears and neck. They never tie it, nor make use of any ornament for the head further than sometimes daubing it with red earth.

LASCIVIOUSNESS.

837 609 578 They seem to be a very lascivious people. The men make not the least scruple in offering their wives to lay with strangers, without any solicitation, and are even offended, if their offers are not accepted, unless you can convince them, by some good reason, for refusing to comply, and that it is not out of contempt. They always expect payment for their complaisance, but a mere trifle will satisfy, even a single coat-button. Notwithstanding this courteous behavior to strangers, they are not entirely free from jealousies among themselves, which sometimes cause quarrels and bloodshed. The woman generally falls a sacrifice in an affair of this nature.[1]

MODE OF ROASTING MEAT.

252 They have a very peculiar way of roasting meat; a plecotte, in particular, is suspended from the roof of the hut exactly over the fire, the cord being passed through and fastened to the centre of the piece keeps it in a flat position directly over the flames. A person is seated near it, and with a small stick keeps it continually in motion by pushing it to and fro. When one side is done, it is turned over, and fit for use. This method is much more expeditious than the common way of roasting before the fire, and preferable, as it retains the natural juice and flavor.[2]

EDWARD D. NEILL.

1 [See category 116, p. 342-3. -A.]

2 [For further information in Henry's Journal not mentioned by Neill, see category 116, pp. 343 ff. -Analyst.]

832 repair to the cornfields and are soon followed by the young men,
834 who enjoy their company and take every liberty. The young men then return, and, if no hunting party offers, pass the day on
461 the tops of the huts, sleeping in the sun, or strolling from hut to
526 hut, eating corn and smoking Missourie tobacco. At other times they amuse themselves by running races either on foot or horseback, and performing warlike manoeuvres; they have also a favorite game which occupies much of their time.

512 [328]...this is the first work performed by the women in the
515 morning after having paid their devoirs to their lovers and washed themselves in the Missourie. ...every family being provided
415 with a brass or copper kettle for the purpose of cooking flesh.
177 Whether this proceeds from superstition or not I cannot pretend to
771 say, but they assured me that any kind of flesh cooked in those
574 earthen pots would cause them to split. One or more of the largest kind is constantly boiling prepared corn and beans, and all who come in are welcome to help themselves to as much as they can eat of the contents.

231 .....Early this morning our young hostler took our horses to feed
437 in the meadow but never allowed them to be for a moment out of
648 his sight, lest the Assiniboines or other enemies might steal them. We purchased sweet corn, beans, meal, and various other trifles, for which we paid in ammunition, beads, and tobacco.

439 [329] It would have been in vain for us to attempt to prevail upon anyone in this village to ferry us over; for, as long as a stranger has any property, they wish him to trade all he brings in the first village he enters, every village being ambitious of getting as many
439 European articles as they can, [330] particularly arms and ammuni-
609 tion. This is good policy; for, notwithstanding they are so near each other, and live in amity, they are not free from jealousy, and have
578 often had serious misunderstandings, sometimes ending in the death
869 of an individual, and nearly occasioning civil war. They have also to guard against their natural enemies, the Sioux, who are at no great distance. The Pawnees, also, with whom the Mandanes formerly lived in the same villages, are now their most inveterate enemies. Arms and ammunition are, therefore, necessary articles, and every-one has a stock of ball and powder laid up in case of emergency.

675 We packed up our purchases, and gave them into the care of the
673 landlord. These people are much given to thieving, but in the hut
[577] in which a stranger is lodged, his property may be left in perfect security; none dare touch it, as the master conceives his honor concerned in whatever is placed under his immediate protection. Out of doors, if they can pick your pocket, or pilfer any article,

304 They have another custom of putting their courage and con-
785 tempt of pain to task by tormenting their flesh in a most atrocious manner. This is done by pinching up a fold of the skin and flesh an inch broad, under which they pass the iron barb of an arrow; they raise stripes in this manner from the back of the hand to the shoulder, and thence to the breast, there joining three or four separate circles of incisions made in the same manner on the lower part of the breast. Some content themselves by raising stripes of different lengths upon their arms and thighs, and forming crescentic cuts on the breast in a very regular manner, one within the other; some with the horns upward, others downward, according to fancy.

304 Most of the women have their faces tattooed in a very savage manner, lines a quarter inch broad passing from the nose to the ear, and down each side of the mouth and chin to the throat. This disfigures them very much; otherwise, some would have tolerably
304 good faces. Some tattooing is done to beautify the face, but at
684 other times it is the disfiguring mark of a fit of jealousy in the husband. [366] When a Mandane's handsome young wife is too lavish of her favors without his consent, he tattoes her face as a punish-
[576] ment. Although it cannot be said that these people are much given
837 to jealousy, still it is absolutely necessary for a woman to have the consent of her husband to cohabit with a stranger, whether he is white or one of their own people. But I observed during my stay that this consent is not so very necessary in regard to the inhabitants of the same village, as every morning early there were examples to be seen in their plantations of their loose way of living. Many
[164] of our servants who frequent these parts to trade in the winter, and who have too intimate connections with the fair sex, are attacked by a painful and loathsome disorder, which commonly appears in the groin, where it forms abscesses and, if neglected, will soon prove dangerous.

574 [401] At three o'clock we were all safely lodged in Black Cat's
609 hut, whom we found as usual very civil and complaisant, although he plainly saw we had nothing to pay him for his trouble. This man is one of the best Indians we met on the Missourie. We found
[432] what articles we had left in his charge all in good order, and carefully hung up to keep them from the mice. He even gave me his best horse upon credit; payment to be sent this fall by any opportunity. This was considered an extraordinary circumstance for a Mandane. He gave us several instances of his good nature and generosity while we were packing; every assistance in his power he gave us, without